



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

If one can thus work things out and has learned to like to do so, his education in schools is just a beginning for the education of life. Each new experience will add to his sum of knowledge, and in the end his accumulated knowledge will be larger than that of people who learned more facts at school but did not learn so fully either how to learn or the joy of learning. More than mere ability, the methods of the Parker School give the power and the habit of choosing for oneself to do the right, of determining what that right is. This alone makes ability and the possession of knowledge of true value to the individual and to the community in which he lives.

POWER TO THINK AND TO ACT

It is the innumerable things I was allowed to work out for myself at Parker that have remained most vivid in my mind. For example: when I saw the mouth of the Mississippi River for the first time, I knew in what stage the delta was, what was happening to it, and what probably would happen to it, not because I had read about it in a book, but because I remembered just what happened to the delta I had built in the sand table in the fifth grade, and had watched and experimented with under all sorts of conditions.

Since my days in fourth grade, I have had an admiration for ancient Greece and her culture that I am certain I never could have received from the printed page alone. For weeks in fourth grade we dressed like Greeks and acted like Greeks; we even thought like Greeks. Socrates was a very real man to me, and the details of the Trojan war I followed with anxiety. We listened to the adventures of Odysseus with feverish excitement. In our modeling classes we made, for the decoration of our room, friezes which we designed in our art classes. I knew and loved every corner of the Parthenon. Going to the Art Institute and seeing statues of Athene and Hermes was like meeting old, respected friends.

My work in the clay room has not made a sculptress of me, but it has shown me the difficulties of the work and taught me to appreciate the work of others. Nor has my work in the art room made a great painter of me; yet this work, particularly our attempt at interpreting music by line and color, gave me an entirely new point of view about art. The hours spent in music have not given me a glorious voice, but they have taught me to love the best in music.

I shall always remember the senior class play as a wonderful experience. Before my senior year, a play I saw at the theater fell into one of two classes, a play I liked or a play I didn't like; that was as far as I thought the thing out. However, after we had studied the history of the drama, seeing for ourselves how the number of acts was gradually reduced, how the monologue fell into disuse, how the exposition became more subtle; in short, after we had learned to appreciate the technique of modern drama, I began to look, in the plays I saw, for things the existence of which I had never realized. Then, after we had given our own play, *Cathleen ni Houlihan*, the stage setting and action in every play meant something to me, because we had tried to work out these problems ourselves.

The secret of our all being so interested in what we were doing, I think, lay in the fact that what we were doing was usually so closely connected in some way with what was happening in the world. School was not a secluded little haven into which one withdrew for the purpose of becoming educated, but was a part of the living world. Our choice of plays, songs, art work, often had direct bearing upon some all-absorbing subject of interest in the world.

In learning to understand our surroundings, however, we were never given predigested ideas about them. We were taught to observe what was around us and to form our own opinions. I feel that the power to think for myself is perhaps the most valuable thing I have gained out of my twelve years at Parker. I believe the best equipment in life is the power to think for one's self. We were always encouraged at school to have our own ideas. In our geology work in the eighth grade, we took many field trips, made our own observations, formed our own conclusions and then wrote our own records. If, in mathematics, some one thought he had found a new method for solving a certain problem, and got the correct results, he was welcome to use his own method. We were given power to think rather than fixed ideas.

Just to have your own ideas, without the power to act on them, is to be of little social value, but every child at Parker has had the school word, "Responsibility," held up before him from his first day at school. The varied school activities, the printing of the *Parker Weekly* by the children, and the conspicuous absence of fixed rules.

are proof of how well this great word is understood and appreciated.

In short, I believe that the school teaches us how to understand the things about us; it trains in us the ability to form our own ideas about them, and the power to act upon those convictions; and in setting before us certain ideals which will guide us in our actions, it truly prepares us to be worthy citizens of the world.

